OBITUARY.

FRANKLIN Co., Mo., Feb. 3d, 1845.

Dear Bro. Henderson:—The object of this communication is to inform you of the death of our old brother in the Lord, Phillip Miller. He died at his residence in Franklin county, Mo., on the 29th day of January, 1845, at half past 7 o'clock in the evening, after an illness of 10 or 11 days, aged 68 years and two days. He was the son-in-law of General McIntire of Kentucky, and the father-in-law of Elder James McBride of this State. He has left a wife, a large family, and numerous relatives and friends to mourn his loss. He has been a member of the church of Christ for more than a quarter of a century, and, though a private member, has done more for the advancement of the Gospel, than many of our preachers. Indeed the church will very seriously feel the loss of so excellent a man. Nor did his acts of benevolence stop with the church—he was a friend to the honest and industrious of every grade. I was with him several days during his illness. He seemed conscious of his approaching dissolution and spoke of it with composure and comfort. Said he, it will be lucky for me, let the matter turn as it may. If God's will be so, that I remain a little longer with my family and friends on their account, I shall be pleased; but should I go, it would be a blessed thing for me to be freed from the cares of this troublesome world, and enjoy the presence of God in a blessed immortality. I cannot, said he, approbate all of my acts through life; but feel confident, that, in the general, I have tried to do what was right. We sang for him

'Time is winging us away
To our eternal home,
Life is but a winter's day,
A journey to the tomb.'

While meditating on the lines he rejoiced exceedingly. In a word, he gave the strongest assurance of a calm resignation to the will of God, and died as he lived, a devoted christian.

Your brother in the Lord,

JAMES K. RULE.

THE

CHRISTIAN MESSENGER.

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CONDOLENCE.

CANE RIDGE CHURCH.

On the second Lord's day of December, and 8th of the month, in the year 1844, The church being assembled at Cane Ridge, that ancient house of God, for Christian worship, at the close of divine service, it was motioned to appoint a committee on behalf of the church, to prepare and forward a letter of condolence to the widowed lady and bereaved children of the Reverend BARTON WARREN STONE, on the occasion of his death, which occurred on the 9th of November, 1844, at Hannibal, in Mo. The motion was seconded, and unanimously adopted. Whereupon W. Rogers, James Houston, John M. Irvin and William P. Payne, were appointed as the committee aforesaid.

THE LETTER.

The Church of Christ at Cane Ridge,

To the Honored Lady, and respected children of the Reverend BARTON WARREN STONE, deceased.

Highly esteemed friends:

To you respectfully, the church at this place, moved thereto by considerations, the most respectful, would hereby tender the tear of sympathy and of unfeigned solace and sorrow, for the loss you have been made to realize by the death of an affectionate and tender relative. To you, indeed, he was all that is comprised in the

terms, good and great, and generous and wise. You have lost your best earthly friend and stay. With you, and for you, we *sympathize*, we *mourn*—and this is all we poor things can do. The breach that has been made in your family and in your social relations, by this providential visitation, can never be healed. No, never.

But upon this delicate subject we would lightly touch, for by doing otherwise we should only open afresh those wounds, which time, the great restorer, alone can heal.

Thus far, the loss pertains to yourselves, and in this respect, is *chiefly* your own.

But when contemplated in the relations he sustains to the church of Christ, in this our favored land, in all its length and breadth, the loss is ours in common with yourselves, and the vast Christian community, of which we are but component parts.

To the church at Cane Ridge, Elder Stone was indeed peculiarly dear. For here it was that near the beginning of the present century, he, with a few others, in the face of great opposition, constituted a church upon the "Bible alone" —and in honor of Christ, the great Head, and in pursuance of Apostolic example, called it the *Christian Church*, or church of Christ.

Here it was also, on the 28th day of June, in the year of our Lord, one thousand eight hundred and four, that Barton W. Stone proclaimed to the church and to the world, that he had taken from that day forward and forever, the Bible alone, as a rule for faith and for practic in exclusion of all human creeds, confessions and disciplines, and the name of Christian, to the exclusion of all sectarian or denominational designations or *names*.

These are truths common and notorious: as such they will be transmitted to posterity by the page of faithful History. And it is equally true, that this was the first church in the United States, constituted on the Bible alone, and it

is believed to have been the only church in Christendom, at that date, so organized.

The course of this great reformer, from that epoch, to the time of his demise, has been uniform, consistent and progressive. No clashing of doctrines and opinions advanced at one period of his career, with views and sentiments insisted on by himself at other times, and on other occasions—hence his great force of character in this Reformation, now for more than forty years in successful progress.

To him has been vouchsafed the unspeakable favor of living to see those great, grand, and Heaven-inspired principles, for which he lived and labored, take deep and lasting root, and spread and expand themselves, throughout a variety of agencies and instrumentalities, through the length and breadth of this wide-spread Republic—yes, he, thank Heaven, has been allowed enough of life and of years, to witness largely, the accomplishment of the great objects and ends of his ministerial life and labors of love.

The aged people of God about Cane Ridge, at the commencement of this, the 19th century, by whom Elder Stone was known and revered and loved, are now no longer here. Many have gone to the far West, whilst still more have gone to their last retreat—to the land of *silence and of rest.*

Very few of the more advanced remain. Some, however, are still here, and continue to linger and linger in their care worn and time worn tenements, patiently waiting till their change may come.

Yes, we must all die. There is no escape. All flesh is grass—surely the people are grass, and wither, and fade, and pass away. The sentence of death has passed upon all—the express declaration of the Lord God Almighty is, "thou shalt surely die."

Yes, ministers of the Gospel, however good and great and useful, *must die.* Must change the pulpit for the grave, must

put aside the ministerial garment and function, for the habiliments of the tomb.

Yes; our Stone: great, and good, and loved though he was, is gone. But no vicissitude of life—no change of fortune—no incident in the history of his long and eventful life, has, in the slightest degree, tended to lower him in the estimation of the church or of the world.

To his personal polish, amiability of manners,were superadded a strictly pious and holy life—these combined, gave to him a weight of character, far in advance of most of his cotemporaries, and co-workers in this great Reformation.

But his sun has set, and that voice so long, and so familiarly known to all, which so oft and so sweetly fell upon our ears, shall be heard no more forever, till the Heavens shall have passed away.

His sun has gone down—and to all it is matter of unspeakable consolation to know, that it declined in a clear atmosphere, and beneath a luminous sky—that in his last, his lingering and his dying hour, he could say, "all is well, all is well."

Wherefore we sorrow not as those without hope.

Faith points to the morn of the resurrection,when the Lord Jesus shall descend from Heaven with the shout of the Archangel, and the trump of God—then shall the saints of the Most High shake off the sleep of death, and spring forth as the bounding roe, to meet their Lord in the air.

Then shall death itself be swallowed up in victory, yes, that fatal javelin, that has found its way to the hearts of all the sons and daughters of Adam—shall be broken, and forever laid aside as useless.

And now dear and honored friends; lest our reflections on this mournful subject, should leave your minds under an unpleasing gloom, we will come to a close. Praying that the good Lord who made the departed individual what he was, and all he was, that so connected his labors with the church, as has been shewn—may he, our kind, beneficent

Father, who reigns in Heaven, bring yourselves and the church at Cane Ridge, and all people in all places that love and serve Him, to dwell in His eternal kingdom. Amen.

Done in behalf of the church.

W. ROGERS,
JAMES HOUSTON,
JOHN M. IRVIN,
W. P. PAYNE.

Cane Ridge church, December 15th, 1844—eing assembled in full session, the foregoing letter was publickly read, and unanimously approved.

Attest, W. ROGERS, *Clerk.*

THE CHRISTIAN FAMILY MAGAZINE.

This is a new publication, edited by our beloved brother David S. Burnet, of Cincinnati, the first number of which now lies on my table, and for neatness of execution, is not surpassed by any of our religious periodicals: indeed, it is superior to any work in its mechanical execution that I have seen. While, however, it is attractive in its external appearance, it is far more attractive and useful in the good sense, and Christian-like manner of its deep and thrilling subjects. I have arisen from its perusal, not entirely satisfied, it is true, for the reason that it is too short; but the articles are prepared with ability, and are devoted to the family. Family culture—family training---family religion,must elicit more attention, otherwise, we shall, as a people, suffer great loss. The present flickering, freezing formality and etiquette of the day must be put out of the family devoted to the cause of the meek and lowly Redeemer. The injunction of the Heaven-inspired Apostle, "bring up your children in the nurture and admonition of the Lord," must be ENFORCED. The present lawless course of children *must* be restrained, and parental *authority* enforced, if the religious community is what it should be. Parents are governed entirely too much, by the

whims & caprices of their children, who are attracted by the manners and follies of this degenerate and degenerating age; and that Christian who cannot see the want of family training, the want of family religion, must dwell in some envied spot where the pure, wholesome laws of the Messiah are respected and obeyed. The Christian Family Magazine, we hail with pleasure, and we trust that its able and pious Editor, may achieve many unfading laurels in the souls of the old and young, won by his efforts to rescue society from the chilling blights of an ungodly age, to the practice of the precepts of the Son of God. We bid him a hearty God speed.

D. P. H.

From the Christian Palladium.

WAR.—NATIONAL EVILS—THE CHRISTIAN'S DUTY.

BY ELDER D. MILLARD.

What greater evil can possibly befal a nation than war?—The waste of human life and the destruction of property are only a part of the evils. War throws open the very floodgates of vice and every evil work. Its hateful spirit when drank into, fills the mind with the worst of passions, and uproots the best principles of the human soul. After a few campaigns, what better does a military camp present than the very gates of hell? In the disbanding of such an army what a moral scourge is let loose on society! Is it possible to see any thing in war that bears a semblance to the precepts of the gospel; to the example of the meek and lowly Prince of Peace? Is not the spirit of war directly opposed to every pious and devotional feeling? How much, think ye, young converts feel like fighting?

But if war is contrary to the spirit and genius of Christianity, is it right for Christian nations to engage in offensive war? Let some philosopher answer the following questions. If it is right for one nation to make war on another nation, is it not right for one individual to do the same on another individual? If one nation can righteously settle its difficulties with another nation, by resorting to bloodshed and carnage, may not a single individual be justified in taking the same course? Why should it be thought a crime for two individuals to fight even with deadly weapons, when it is pronounced justifiable for two nations to do it? How much worse is a single combat between two blustering duelists, than a sanguinary battle between two contending armies? How much worse is it for the crew of a solitary vessel on the broad ocean to declare war against the world, and hoist the black flag, than for one part of the world to declare war against another part Why should the former be made the subjects of a gibbet and the latter be crowned with laurels and covered with glory?

But it may be argued that individuals have other means of redress, besides fighting. So have civilized nations; and this fact has been more than once proved in reference to our own nation. We have at least twice submitted matters of difficulty to a third power; once in relation to England, and once in regard to difficulties with France. In both instances the result was both fortunate and honorable. I most solemnly believe that civilized nations may institute a congress to which international difficulties may be safely referred without ever resorting to arms. Why should not the trial be made, and why will not these United States take the lead in this noble work of philanthropy and mercy?

But is it mete that Christians should go into carnal war, and help do the fighting? Unhesitatingly I answer no.—"Let the dead bury their dead, but follow thou Christ."—"My kingdom is not of this world," said our blessed Lord, "else would my servants fight." If the rulers of this world will get up wars, let the world's people do the figthting. No Christian can pray with the Spirit, and at the same time fight with carnal weapons. The sanguinary battle-field is no

place for the Christian, and to die in the midst of bloodshed and slaughter, looks not like the road to Paradise.

West Bloomfield, N. Y.

THE POWER OF TRUTH.

The celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the Scriptures. They agreed together to expose what they termed the imposture of the Bible, and Mr. West chose the Resurrection of Christ, and Lord Lyttleton the conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks full of prejudice, and a contempt for Christianity.—But what was the result? They were both converted by their endeavors to overthrow the truth of the Scriptures.—They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their inquiries, which form two of the most valuable treatises now existing in favor of the truth of God's word, one entitled "Observations on the conversion of St. Paul," and the other "Observations on the resurrection of Christ."

A SURE AND CERTAIN WAY TO BECOME RICH.

It is hoped the caption will induce the avaricious to read and practice the directions about to be given.

Jesus on earth was poor. The foxes had holes, the birds of the air had nests, but he had not where to lay his head." Ye know, says Paul, the grace of our Lord Jesus Christ; though he was rich (in heaven) yet for our sakes he became poor, that we through his poverty might be made rich. They, who fed him on earth, when hungry—gave him drink when thirsty—took him in when a stranger—clothed him when naked—visited him when sick, and in prison to administer to his comfort, they who did these things shall be enriched with glory, honor, immortality and eternal life at his second appearing.

Ah! says one, had I lived then, when he was on earth, I would have done the same to him; but that opportunity was never allowed me, and it is forever gone. My friend, you are mistaken; that opportunity still remains on earth. If you feed his brethren who are hungry, and give drink to them when thirsty—entertain them when strangers—clothe them when naked, visit them when sick and in [illegible] will consider these things as done unto himself, and [illegible] equal rewards.

But, sir, were I to do all this, I myself would soon become poor. Not poorer than your master. But should you become poor, yet by your poverty many may be made rich, and heirs of eternal life, and you will surelly get your reward. It was not the design of our Lord that his people should be rich in this world, else he would have set the example, he would never have said, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of heaven. His command to his people, is, lay not up for yourselves treasurers on earth, which moth and rust doth corrupt, and thieves break through and steal; but lay up treasnres in heaven, which will be forever sure.

Rich men are never pre-eminent in religion. The necessrary cares of this life and the deceitfulness of riches choke the word, that they bring no fruit to perfection. The mania at this day for acquiring wealth has seized upon the religious community and almost is religion, pure and undefiled religion, banished from the earth. This mania has also invaded the ministers of the gospel. They cannot, or will not preach until their hundreds of dollars per annum are secured to them. Some like Demas, have forsaken the work, having loved the present evil world.

I have no doubt that preachers should live of the gospel,

and should be sustained in their labors; but if like their Lord, and his apostles, they were content with little, they would be more useful in the world in gathering souls into the kingdom. Let every preacher determine to do all he can, and the lord will help him. He will, after time has completed its years, and is merged in eternity, reap his eternal rewards, and enjoy them when time and time things are lost and forgotten forever. What pleasure can it afford the lost man of wealth to reflect that he was rich and honorable in this world? Now he is stript of every good, even a drop of water to cool his parched tongue! Without the most distant hope of a better state! That awful event advances with the lapse of every fleeting hour. "Go to now, ye rich men and howl for the miseries that shall come upon you." Js. 4, 1.

My advice to you is, that you make unto you friends with the mammon of unrighteousness. Make God your friend—make Jesus your friend—make angels your friends—make the poor your friends, by relieving them in their necessities, by aiding poor evangilists to carry to them the good news of salvation, and eternal life. You shall have treasurers in heaven, as eternal as eternity. B. W. S.

TO A YOUNG STUDENT, R——. G——.

My Son:—You have just graduated at the University of Missouri at the age of 20 years. You had previously devoted yourself to the Lord, and identified yourself with his people; now you enquire of me, what course I would recommend to you in order that you may be a profitable preacher of the gospel; for in this you have determined to spend your days. You say what we know experimentally to be true, that your collegiate studies have occupied the most of your time, and left but little to the study of the Bible; of this you are to a great degree ignorant. The subject of your inquiry is of vast importance to you, and to the

cause you have determined to advocate; but I will, at your urgent request, give you the best advice I know.

1st. Retire to your study in your father's house, and make that room a proseuche, or place of prayer. Take with you there a large pollyglot English Bible, with the Septuagint translation, and Griesbach's Greek Testament, with Dr. Parkhurst's, and Greenfield's Lexicons, and Greenfield's Greek Concordance. Read the Old Testament regularly from the beginning with the Septuigint before you, by which you will be better enabled to understand the writer. Should you find any thing dark or unintelligible, note it down on a small blank book, and take it to your near neighbor, Elder T. M. A. who will gladly assist you to the right understanding of the passage. When you read the New Testament, have Griesbach's Greek Testament open before you. Should difficulties occur, examine the translation by Parkhurst's or Greenfield's Lexicons, and more especially, by the Greek concordance. This is the most certain and safest method of finding the true meaning of the words. Take short notes of all the important things you may find in your reading. Forget not to mingle prayer to your God for direction into all truth, and that the wisdom from above may be afforded you.

2. In the intervals of your Bible studies, read Church history; Mosheim's I recommand you to read first—then Daubigne on the reformation—then Dr. Neander on the three first centuries. Take short notes of all important facts. Forget not meditation and prayer, pray always—pray without ceasing—keep yourself in the love of God. Vain will be your studies without these.

3. When you have read your bible through carefully, not hurriedly, turn back, and read it again, with the commentary of Henry and others lately collated for the Baptists Society. Have by you also Dr. McKnight on the Epistles; and consult these commentaries on all difficult passages. I do not

recommend a general reading of them; as this would consume much time to little profit. It is a fault of all commentators to think every body besides themselves are fools, and they therefore expatiate lengthily on plain subjects, till they make them dark and unintelligible, and present the letter without the spirit. Commentators generally labor to make the scriptures bend to their peculiar systems, and to speak the language of Ashdod, or some barbarous dialect. Hence the danger of a young student to be too conversant with them. Yet continue in prayer.

4. During your studies, let your seat be always filled in the house of God, every Lord's day, and other days appointed for divine worship. Pray and exhort publicly among the brethren. This will prepare you for future operations. Many fill their heads with studied divinity, and when they go forth to preach, know not how to speak, and have to supply the lack by reading a discourse written, or committed to memory. Remember, my son, reading is not preaching.

5. Keep yourself as much as practicable from too much company, irrevalent conversation. These too often intrude upon your studies, and devotions.

6. When you are by your brethren sent forth to preach, confine your ministration to practical subjects. Young preachers are too fond of polemic divinity, and obstruse subjects. Vanity is at the bottom, which will ruin them, if not checked by an humble spirit. There is too much intelligence now in the world at this day, for vanity to hide under the flimsy veils, which may be thrown over it, and when it is seen, it is justly despised.

7. Let the glory of God, and the salvation of souls, be your polar star. Then will your labors be blest in the world; and a crown of righteousness be given you at the coming of the Lord.

8. You are blest with a wealthy, pious father, who is able and willing to support you without the aid of the churches. Go, then, to the destitute and build on no man's foundation, taking nothing for your services. Many poor preachers have to confine themselves to the churches, or get no help. You will not be under this necessity. May the Lord go with you and be to you a father and helper in every time of trouble. Be humble.

B. W. S.

LETTER FROM A ROMISH PRIEST TO THE BISHOP OF TREVES.

LAURAHUUTE, Oct. 1, 1844.

What has for sometime sounded to our ears like an idle tale, namely, the Bishop Arnoldi of Treves has exhibited a garment called the *coat of Christ*, for public and religious veneration, Christians of the nineteenth century, you have heard it! German Brethren you know it! Ye teachers of the people! This is no longer a fable; it is reality; for according to the latest accounts, 500,000 persons have gone as pilgrims to this relic, and thousands are still flocking to it daily—the more so since it has healed the sick and performed other miracles! The public reports of these events have spread to other nations, and been received with such credulity that some clergyman in France have asserted that *they* had the genuine coat of Christ, & that that at Treves was a counterfeit. Truly here the proverb holds good:—"He who on certain subjects does not lose his senses, has none to lose." Five hundred thousand men, five hundred thousand sensible Germans, have hurried to Treves to see or to worship a piece of dress. The greater part of these belong to the lower classes—are people living in great poverty, misery and ignorance—credulous and superstitious, and many of them sunk in vice; & yet they leave the culture of their fields, quit their trades, neglect their homes & the education of their children, in order to go to Treves for a feast of idolatry, for a worthless exhibition made by the Romish hierarchy. And certainly it is nothing but a feast of idola-

try, for many thousands of the credulous mass are seduced to address to a garment made by human hands, those feelings and that veneration which are due to none but our Lord himself. And how mischievous are the consequences of such pilgrimages! Thousands of the pilgrims can only obtain the money necessary for their travelling expenses and the offering they present to the holy coat—that is to say, to the clergy—by denying themselves their necessary food, by the sacrifice of their little property, or by begging; and this ends in nothing else but suffering and want after their return, and in sickness from the hardships of the journey. These external consequences are indeed extremely injurious, but still more so are the moral evils attending these pilgrimages.—Will not many of those who have thus been reduced to want, try to make up for their loss by dishonesty? Will not many wives and virgins lose the purity of their hearts,—their chastity, their good fame, and the peace and happiness of families be thereby destroyed? But what is worst of all, through this utterly anti-christian exhibition, the doors are all thrown open to superstition, hypocrisy, fanaticism, and vice, which is their concomitant. Such are the blessed results of the exhibition of the holy coat!

And yet the man who has exhibited for public worship, this piece of dress, made by human hands—the man who misleads the religious feelings of the credulous, the ignorant, or rather the suffering mass—the man who thereby promotes superstition and vice—who seeks to acquire money and property by imposing on these impoverished people—the man who thus adds blackness to the gloom of thunder-clouds, already hanging heavy over our heads—is a bishop—a German bishop—it is Bishop Arnoldi of Treves!

Bishop Arnoldi of Treves! I therefore address myself to you, and ask you; in virtue of my office and vocation as a priest, as a teacher of the people, in the name of Christianity, and in the name of its preachers, to put an end to

this unchristian exhibition of the holy coat—to withdraw it from publicity, and not to increase the offence which is already so great. For do you not know—as a bishop you must know—that the founder of the Christian religion left to his disciples and successors, not his *coat* but his *spirit*? His coat, Bishop Arnoldi of Treves, belongs to his *executioners*. Do you not know—as a bishop you must know—that Christ has taught that God is a Spirit, and that they who worship him, must worship him in spirit; and that he may be worshipped every, not by any means only at Jerusalem, at Mount Gerezim, or at the holy coat at Treves? Do you not know—as a bishop you must know—that the gospel expressly prohibits the worship of any image or relic; that the Christians of the Apostolic age and of the next two centuries tolerated neither images nor relics, (though they might have had many;) that the worship of images and relics is heathenish; and that the Christian Fathers of the first three centuries, ridiculed the Pagans for this very custom? It is said, for instance, (Div. Inst. IIr. chap, 2,) that images, if they had life, ought rather to worship, than receive worship from men who make them. Finally, do you not know, also—that you can only bring disgrace on religion, and disease and distraction on the Church, by promoting an idolatrous worship? You ought to recollect that the vigorous mind of the Germans long refused to be misled into the worshipping of images and relics, and that it was not until the thirteenth and fourteenth centuries; after the return from the crusades, when the sublime idea of God as revealed by the Christian religion had been darkened by all sorts of fables and tales of miracles, brought from Palestine, that the clergy succeeded in reducing it to such degradation; and that the truth then overpowered and crushed, was the seed of that which grew up into the Reformation.

You see, Bishop Arnoldi of Treves; you know all this, and probably better than I could tell you; you are also

aware of the consequences brought upon Christianity by the idolatrous worship of relics, and by superstition—I mean spiritual and external slavery; and, nevertheless, you exhibit your relic for public worship! Perhaps, even if you know nothing of all this; if you had nothing in view in the exhibition of the Treves relic but the advancement of Christianity, you would still have burdened your conscience with a double load of guilt, from which you could not purge yourself, for, in the first place, you could not be pardoned in case the coat should really possess the power of healing, in having withheld the boon from suffering humanity until the year 1844. In the next place, is it not unpardonable in you to require offerings and money from the hundred thousand of pilgrims? Is it not unpardonable in you as a bishop, to extort money from the starving poor of our nation, especially when you have seen that only a few weeks ago hundreds were driven by suffering and want to resort to sedition, and then, in despair, expose themselves to death?—Do not, my Bishop, allow yourself to be deceived by the conflux of hundreds of thousands; believe me, while hundreds of thousands hasten in devotion to Treves, millions are like myself, filled with deep horror and bitter indignation against your shameful traffic. This indignation is not confined by any means to a few of a single class or party, but extends among all classes, not excepting the Catholic clergy themselves. The day of judgment will therefore overtake you sooner than you may anticipate. The historian stands ready to seize his pen to transmit your name to the scorn of your contemporaries and the contempt of posterity, and to stamp you as the *Tetzel* of the nineteenth century!

And now my German fellow-citizens, whether ye live near or far off from Treves, exert all your efforts that our national character may be no longer disgraced by this infamy.—You have city deputies, town officers, provincial deputies and national representatives; require them to act on the subject.

Let every one of you, according to his utmost ability, oppose the despotic power of the Romish hierarchy, and put a stop to its progress; for, as you well know, the modern selling of indulgences is carried on not only at Treves, but every where else; at the North, as well as the South; at the East, as well as in the West, every where monies are collected from the sale of rosaries, of mass, of indulgences, burials, and the like; and the spiritual night is becoming darker and darker. Set yourselves to work, all of you, whether Catholics or Protestants—our honor, our freedom, our happiness, are at stake. Do not offend the names of your ancestors, who shattered the old capitol of Rome, by tolerating the Angel's Castle* in Germany. Permit not the laurels of a Huss, a Hutten and a Luther, to be disgraced. Utter your thoughts boldly—make your will felt.

Finally let me say to you, my brethren in the holy ministry, if you wish to advance the welfare of your people, honor, the freedom & happiness of the German nations, be no longer silent; for you commit a sin against your religion, your fatherland and your vocation, if you now hesitate to yield to your better judgment. As I have heretofore addressed you on this subject, I have nothing further to say now, but to exhort you to show yourselves true disciples of him who sacrificed every thing for truth, light and freedom; show that ye have inherited, not his coat, but his spirit.

JOHANNES RONGE, Catholic Priest.

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*Castle St. Angelo is the citadel of Rome, on the western side of the Tiber.

The Roman Priest Ronge, has been excommunicated, in consequence of the letter written by him, relative to the "Holy Robe of Treves." The following is the letter of excommunication from the Bishop of Breslau.

"In consequence of your reply, declaring that you signed the article on the Holy Robe of Treves inserted in the public prints of Saxony, that you wrote it, and that you will never retract it, I feel myself under the painful necessity of pronouncing against you, in virtue of the laws and canons of the Church, the degradation and excommunication with which I menaced you in my letter of the 20th October. I therefore enjoin on you to return to me as soon as possible, your letters of ordination. As you have refused to comply with my citation to appear personally before me, and thus deprive me of

the opportunity of inducing you, by familiar interviews and fraternal admonition to return to sounder and less imprudent sentiments with regard to the veneration of relics, Holy Robe, &c., I can only accompany the sentence which I am thus constrained to render against you, my most heartfelt prayers that God may restore you by his grace to the true knowledge of the Catholic religion, and that he may vouchsafe, particularly, to make you comprehend that the true veneration of relics approved by the Church, is very different from that abuse of so holy a practise to which alone you appear to have directed your attention.

Breslau, 4th Dec. 1844.

ANOTHER LETTER FROM PRIEST RONGE.

Followers of the Roman hierarchy! I have served among you, and have seen how you deal with mankind, and what your purposes are. Truth, as a word, you make use of, but it does not dwell in your hearts; pity and love you speak of, but they are both strange to your bosoms. The Pharisees, as they are characterized in the Bible, are harmless children compared with you Jesuits and menial tyrants! For, the high priest and the clergy of the Jews oppressed only the Jewish nation; but you have to answer for the unhappy fate of many nations. By whose fault especially, was the blood of the Germans shed, under Henry the 4th, and during the war that, through thirty years wasted Germany?—By whom especially, was Poland ruined; and by whom, at a more recent period, were France and Spain deluged in calamities! By the domineering spirit, the avarice and immorality and the artifices of the Roman hierarchy, whose instruments presume to style themselves the fathers and instructors of the nations. Those who have never become acquainted with these instruments, certainly will be apt to give credit to their sweet language, and look upon them as angels of light; the messengers of peace and salvation. But what blessings and happiness do they afford? What morals does the world owe them? What do they mean by their flattering language?—What have they made of religion to render the nations happy? But the fog is dispersing, and the chains of mind are breaking. This you are well aware of. Hence your outcries of murder! Yes, it is done! The government of imposition and superstition has come to an end. I will prove it to those who are ignorant of it. Look at the effect which my opposition against you, in describing in plain words as I did your destructive course, had on the nations, the Germans, as well as others? You cannot but know that they rose with enthusiasm: you may perceive it still at the present moment.—And what did you do? You came forth with curses and hatred from the pulpits. In your wrath you cried out for help from the Censor, your sad invention against the press. You thought of dungeons and probably something worse still.—And against whom was all this intended? Against me and all those who advocate the cause of truth and abused religion, and gave utterance to the distress, the long suppressed complaints and lamentations of the people. And verily, if it depended upon you who call yourselves the apostles of love and light, I, and many others would see the light of day no more.

In your ecclesiastical papers you call me a false prophet, a traitor, a Judas, a purjurer, an instigator, a demagogue, a communist, and Heaven knows what else; from your holy pulpits you slander *me*. But what good does all this do you? None at all. It rather does you harm. And who am I in comparison with you? Quite a plain man, without riches, without power, a man who has no other home but the hearts of his friends, and the majority of the people whom you have abused. A man to whose conscience, however, it was revolting to impose upon the people, who was ashamed of being a hypocrite, and disdained your benefices. A man whom you have dismissed from his office and excommunicated like a criminal, because he spoke candidly against the abuse of religion, and the imposition upon men.—But what power have you over me? None! the people will trust you no longer because they have experienced too much of your deception. The majority of the people agree with me. As regards the small portion who will suffer themselves to be deceived by your priest-craft, your riches, and by fear and terror, they will forsake you as soon as they discover the protectors who contend for them.

It is a contest for the deceived portion of the people, for the abused priest, the abused religion, and for them I will plead, as well and as long as I am able, and, the courage of victory swells my bosom. I would encounter you popists, tho' you were twice as many. Do you fancy that I am afraid of your threatening? May the last shower of hail take life from me: for I am ready to die. The cause that is at stake, is worthy of the life of a man—it involves the liberation from Rome. O you fancied that you would swerve me from the

way of right and virtue. Sooner you might attempt to stop the world in its orbit. But as you could not deny the truth of what I have said, you resorted to the meanest calumnies to destroy my influence; which, however, were not believed by the people, who know that you tell lies.—If I wished to defend myself from your slanders, I would not do it in the way you have made your attack. But if I were to mention the sins with which many among you are laden—the public and private offences with which report charges many of you; if I were to rehearse all this, how could you bear the weight of it?

Some have attempted to answer me; and by silly arguments, intended merely to deceive the people, have justified the veneration of the coat. Even this I find it needless to enter upon; for the terrible abuse which was practiced at Treves, can never be justified. All the doctors and deans of cathedrals in the world, with all their wit, cunning and rhetoric, could not pervert common sense. What justification can there be at the bar of reason? If the pilgrims at Treves exclaim, "Holy Coat, pray for us," this is and ever will be idolatry: and if Bishop Arnoldt received vast sums of money, from the pilgrims, this is and always will be an injustice, an infamy, which the plainest countryman who is able to think, will never excuse. Dr. Ritter may recount the whole number of relics since the time of our Lord, and even from the creation of the world,—he will not be able to deny that at Treves there was sung. "Holy Coat, pray for us;" and that this is unchristian. Though Dr. Balzer were ever so witty, and moved to tears by the "christian poetry" that he discovers in the Treves—not moral man will find "christian poetry" in the immorality and indecorum that occurred in Treves Dr. Ritter and Dr. Balzer may proclaim, Ronge is not the author of the letter, but it was written by a farmer near Neisse, an evangelical tutor, or even by a whole society in Breslau, and Ronge has only given his name to it—they thereby only show that they are fit for such a deception. The hearts and reason of millions cannot easily be deceived.—As for me, I care not for the loss of authorship, since you will afford me an opportunity to repeat and defend what I have said. Finally, the prebendary Forester may write 10,000 more sermons against the press, and in favor of the idolatry in Treves—it will be labor lost. You have prognosticated your own ruin. Doctors, with and without poetry, with and without artifices. O! you will suffer for the sins of centuries, if you continue as you have commenced. The farce is at an end.

You want, further, to be the teachers of religion, yet you practice usury with religion—such usury as will be met with in common life? You want to be preachers of the Gospel —that Gospel that says, "And Jesus went into the Temple of God, and cast out all them that bought and sold in the Temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called a house of prayer, but ye have made it a den of thieves?" Matthew 21st, 12—13.—And you attempt to excuse a bishop's receiving such a deal of money from the poor credulous mass? You claim the name of teachers of the people and advocates of education, civilization, and humanity; yet you defend the horrible absurdity of venerating, nay, worshipping a garment—a garment whose original ownership you cannot prove. In such an infamous manner you contemn reason, the heart, education, freedom and morality? Verily, such contempt neither reason nor the human heart will bear! Your efforts will be vain: the Roman Government can rule and tyrannize no longer, although you pretend that it will stand forever. Humanity is the Church of God, and in it the spirit rules. To this church I have sworn allegiance, and not to a Roman bishop. Bear this in mind, and do not cry that I have violated my oath. You, papists, verily daily turn perjurers to mankind. Your proper business is, to tell the truth, and act according to truth; to reconcile men to each other, and render them more perfect; but you do the contrary. By your luxurious mode of living, the people become poor; your example leads them to immorality; you repress every aspiration of the mind, and frequently divest the people of the dignity of human nature. You are not only perjurers to all mankind, but traitors also to your native country. You were begotten and born by German fathers and mothers; you are sustained by the labor of your German fellow-citizens, and you hail the German as your mother tongue; you partake of the productions of German minds, and reap the best fruits from the fields of German industry and art; you live with your fellow-citizens in German provinces, you inhale the air of Germany; you call the German mountains, rivers and regions, your own—you have a share of every thing; and yet you are no Germans, but obsequious servants to the Roman bishop; only degrading your German brethren. Ponder upon this real history,

look into practical life, and you will find that the Roman empire is near its end, and that the Jesuits can no longer exist among us. The hour had come: the way had lain before you; you could decide; the question was "Roman or German; servants or freemen; hypocrisy or truth; hierarchy or Christianity." But you were not inclined to listen to the voice of your religion, or conscience, or reason, or nation.

You wish to remain servants and instruments of the Roman bishop on German soil; you mean to oppress your fathers, mothers, brothers, sisters, nation and country—to oppress them more and more. Therefore I proclaim in the name of my nation, you have alienated yourselves from your fellow-citizens! Go, then to the home you have chosen in preference to your native land; go to Rome, and assist her to bear up against the burden of blood and tears and the curse of the nations, which rest upon her. Depend upon it, the hour is nearer than you imagine. Some other priests, and communities, and teachers will rise up against you. The spirit is already approaching with the roaring of a storm, soon it will have overthrown your frail structure,—the chains of reason and the heart will break, and the people behold the day-light of truth and freedom of thought. Spring has set in; its balmy air breathes over the earth. I felt it in my heart and mind, before I saw the shooting seed. I shall never give over, until the work is accomplished that I was urged by conscience to commence. I have become more courageous by reason of your slanders—more courageous in the name of my nation, that I as so long been suffering wrong and unfaithfulness from you, but which has now become bolder and more resolute, and will ultimately triumph, united in brotherly concord and power.

(JOHANNES) JAHN RONGE.

January, 1845.

TO THE READER.

An apology is due, for the late appearance of the February, and March numbers of the Messenger. We have been disappointed time and again, in procuring printing paper, and have been compelled to delay until now. The February and March numbers are issued under one cover, and we trust that the amount of interesting matter, with which these numbers are filled, will, in part excuse us in the estimation of the reader.

The number for March, contains the last original articles

from the pen of Brother Stone, prepared by him for the Messenger. We need not ask their careful perusal, as doubtless all will read them with increasing interest.

We have received numerous letters from as many brethren, touching the continuance of the Messenger after the close of this volume, with various propositions and suggestions. All who have written on this subject, have urged the continuance of the Messenger, and promised to render us aid, if it were continued. From the advice given by those whose opinions and judgments have great weight with us, we have determined by the help of the Lord, to continue the Christian Messenger, at least for another year, commencing in May next.

Brother John T. Jones and myself, the Executors of Father Stone, will conduct the work; aided by Elder A. G. Comings of Boston Mass., Elder John Rogers of Carlisle Ky., Elders Jacob Creath and Thomas M. Allen of Mo., as regular contributors.

This arrangement will doubtless be very satisfactory to our readers, as those whose services have been obtained, are well known, as men of mature age, and deep piety, and among the best writers in our ranks.—The Messenger therefore, we think, will still continue to maintain its reputation, and remain on that solid foundation, which for so many years it has stood. The union of Christians, will claim much of our attention in the coming volume. But we need not make promises now. The names of the writers, we think, a sufficient guarantee and preface, for what may be expected.

Will our present subscribers continue to take the work? Will they endeavor to get others to take it? If any wish to discontinue, they will please forward through their post masters such notice, between this and the 20th of next May. If such notice of discontinuance is not forwarded to us, at Jacksonville Illinois by that time, we will send the Messenger as usual, to all our present subscribers who remain on our list.

Will our agents be pleased, still to act for us, and obtain new subscribers, and remit as usual through their post masters all funds collected on account of the Messenger.

The Messenger will be continued on the same terms as heretofore published, and we fondly trust that it may truly be the Messenger of glad tidings to thousands who may peruse it, and who may be benefitted by it.

We feel greatly encouraged by the kind, and in many in-

stances unsolicited promises of our brethren, to help us in this great work.—We promise to do the best we can.—May the Lord crown our effort with success and to his name be all the praise! D. P. H.

PROSPECTUS.

The Christian Family Magazine

Is devoted to the improvement of the domestic circle, the improvement of father, mother, youth and child, for each of which classes of persons it will furnish a separate department, besides miscellaneous essays, expositions and criticisms, ecclesiastical intelligence and the editor's table. The filling up of each of these several departments will require the editor to draw largely upon *History*, secular and ecclesiastic, and the *Sciences*, especially the natural history and geography involved in biblical study, and in the display of *the world as it is, was, and as it should be.* This scope of objects, forms for the work a character so peculiar to itself, that it cannot, in any way, interfere with our valuable periodicals, while it must be confessed that such a paper is needed to fill the chasm which now exists. The youth are the hope of our country and our church, and parents the hope of youth. To the family, the home of both, we send a monthly visiter, laden with useful knowledge and advice.

Any responsible person, preacher or elder, father or mother, son or daughter, who is interested in our design, may act as agent, and all post masters are authorized by law to send on names and money for periodicals post free. Remember that! Ladies are especially requested to take agencies, and swell our list to so great an extent as will justify such occasional wood cuts, as will render the work more useful to the young.

The *Christian Family Magazine*, besides the cover, will contain twenty-four pages in each number, and will be published monthly, at $1. per annum, in advance, or when the first number is received, which is an unusual quantity of reading matter, of this character, for that price. If payment be delayed three months, $1,50 will be charged. Individuals or companies can obtain five dollars in advance, postage free, six copies, or for $10, thirteen copies.

Any one paying, in advance, more than $10 post free, shall have the work at 75 cents per copy, sent to any address. All communications must be addressed, postage free, to

D. S. BURNETT,
Cincinnati Ohio.

PROSPECTUS,

FOR THE FIFTH VOLUME, OR VOL. III. NEW SERIES OF THE GENIUS OF CHRISTIANITY.

In offering another volume of the Genius of Christianity to the public, I would advertize the matter of the volume, as follows.

1. Three subjects will be treated at length, succeeding each other, in the volume; namely, The Offices of Jesus, The power and work of self discipline, and The church organization and discipline authorized in the New Testament.

3. Miscellaneous items, essays, &c.

The volume will consist of twenty-four numbers, of sixteen pages each, amounting in all to 384 pages.

The price of the volume will be $1,25. Those who pay in advance, or within three months from the commencement of the volume, will be credited in full, on the payment of *one dollar.*

Those who furnish six or more *new* subscribers, with cash in advance, by the first of May next, may retain every third dollar. All such subscribers to be obtained and sent after this date. A. G. COMINGS.

Boston, Mass., Feb. 28th, 1845.

NOTICE.

Brother J. J. Harvey, is informed, that his remittances, referred to in his letter to the Post Master at this place, has been received, and the subscribers credited as directed. Will Brother Harvey, still act as our agent and extend the circulation of the Messenger in Pennsylvania and N. Jersey? D. P. H.

☞ Subscriptions received at this office for the GENIUS OF CHRISTIANITY, edited by Brother COMINGS of Boston Mass., and also for the CHRISTIAN FAMILY MAGAZINE, edited by Brother BURNETT Cincinnati, Ohio. ☞ See prospectuses for the above papers.

DEFERRED ARTICLES.

We have received communications from "*Zorobabel*" on "*union*"—from "*Theophilus*" on the "*Wants of the churches*"—from *Jacob Creath* on "*Reformations*"—from *A. G. Comings* on "*The conflict of the Faithful*"—on the "*means of uniting Christians*"—"*Who are covetous*" *and* the "*Elements of a sect*" and also from Brother T. P. Ware of Brandon Miss.: on "*the free and liberal pecuniary aid towards the support of the gospel.*" These communications shall be attended to in their proper order. Our readers may expect them in our next number.

TO CORRESPONDENTS.

We must claim indulgence for a while, as we are fitting up a study and library room, designed for our office and so soon as finished, we will adjust all our papers,and throw our business into a systematic form.—All unanswered letters will soon receive our attention. D. P. H.

The following communication from the pen of Bro. Haley, we give to our readers, because of the good christian spirit it breathes, and not because we think it the correct way of settling difficulties between brethren, who may have had any collision. We have uniformly avoided the introduction of personal matters into our paper, and only in this case, feel ourselves justified, because the parties are reconciled, and the example of Bro. Haley, is so good, so much like the fruits of the Spirit of Christ, that it may influence others to follow his example. For ourselves, we would be pleased again to hear from Brother Haley on Covetousness and kindred topics, which shall find a place in our columns.

D. P. H.

COLDBROOK, Warren Co. Ill., Feb. 12, 1845.

Brother Henderson:—If we owe our brethren any thing on earth, it is a regard for their feelings. We should therefore, use all caution to avoid offending them, lest we should cause a brother to stumble and fall, for whom Christ died.

I will therefore say, that the object of this communication, is, to reconcile a brother, who lives in our county, who feels himself alluded to in the part of a communication which I addressed to you, and which appeared in the Messenger on the subject of the lusts of the flesh, &c. The part referred

to, is the allusion made to an individual buying and selling mules, while his brother in adversity stood in need of the money used in the traffic &c. He being the only man in this section, who follows that occupation, thinks that the allusion was too personal.

Now brother Henderson, I am sorry, truly sorry that the allusion dropped from my pen, especially under the circumstances, which I did not consider at the time. I aimed at the general character of covetousness, and dropped the allusion inadvertently. It is human to err, God and our brethren forgive.

A reconciliation has been obtained, and "brotherly love continues." I love God's children, because they are his children, and I would rather have a mill-stone fastened to my neck, and be cast into the depths of the sea, than to offend one of them intentionally.

It is due to the brother referred to, to say, that from the testimony of his brethren,—those of his own congregation, that from their own knowledge of him, he is a man given to hospitality in propertion to his means, and there has never appeared a feature of covetousness in any of his acts since his residence in this section of country; but on the contrary, his hands have been always open to the wants of the fatherless and the widows, nor has he oppressed the hireling in his wages, or turned aside the stranger from his right, but fears God; all of which I believe, and heartily exonerate him from any imputation which would detract from his good christian character or name. The love of God, should be the love of his children. He died for us, and we should be willing to lay down our lives for the brethren. "God is love."

For the sake of evading all difficulty, it is his request and my own, that you would give this explanation a place in the Messenger.

Your Brother,
JOHN G. HALEY.

From the Christian Review.

THE GREATEST SIN EXCEPT ONE.

In the New Testament we learn the unpardonable sin of the Jews consisted in attributing the miracles which Jesus Christ did "by the finger of GOD," to the spirit of BEELZEBUB. This, perhaps, is the great sin for which Christians

are forbidden to pray; but what sin in magnitude and turpitude is next to it in the dark list of man's vices? Is it murder, drunkenness, lying, stealing, or cheating? Not at all. The builder of a house is greater than the house, and if we can ascertain what leads men to drunkenness, murder, &c. we shall lay bare the root of the tree of which these malpractices are only branches.—*Idleness*, or *Laziness*, is the monster which destroys more men than all other sins put together. It, indeed, is the root, stock, and parent of most sins.—Children are suffered to run idle about the streets, or about the farm with the "little negroes," and "evil communications soon corrupt their good manners." They have nothing else to do; the consequence is, most of them engage in the filthy conversation of their associates. Vulgarity and profanity are fully developed, before most children can talk plainly; next rebellion to the parental government is manifested. At an early age, for want of useful employment, most boys have learned how to smoke and chew tobacco, drink, and gamble a little for amusement. They can't now be induced to adopt any industrial pursuit, and when sent to school, not one in twenty can be educated. The labor is too hard. Habits of vice are growing apace, and ere parents are aware, their "*good sons*" are unmanageable, profligate, and given over to dissipation. Look amongst that large, and consequently respectable class of our fellow-citizens called "*loafers*," and ask why they are thus? Idleness has done it? Look into our State prisons, and ask these good looking men, What brought you here? One says, I murdered; another, I committed theft; and another, I was a forger. But ask, Why did you murder? "Ah!," says the man, "I was drunk." But what made you a drunkard? "Oh!" he says, "I had nothing to do, and I whiled away my time at the tavern, or with my young companions, where we took a little to pass away the time pleasantly, till I became too fond of it." But ask the thief and swindler, Why are you thus?—The problem is easy of solution. They were brought up in

idleness, perhaps, without fortune, and if they had any it was soon spent. They were too lazy to work—indeed, they despised it, and the consequence was they were determined to have a living off of others. The road is not difficult, and soon barefaced roguery and swindling are practiced without remorse. It was once said by an eminent Judge in Tennessee, that he had "never known a truly industrious man who was not honest," and that he had never known a "working man tried for felony."

Bringing up children without industry, corrupts more of the human family than all other causes, in what is termed civilized society.

At a future day, it may not be amiss to point out the degradation and deep misery of a large portion of our females, produced from false notions of habits of industry.

This essay is specially dedicated to parents in the church of Christ. Brethren, are your training you children for God, or for the devil? T. E.

RELIGIOUS NEWS.

Boon county Mo.; Feb. 28th, 1845.

Brethren Henderson and Jones:—I have the pleasure to inform you, that Brother Church and myself have recently had several to obey the Lord at meetings we have held in different parts of the county. Last Saturday and Lord's day we were at Bonne Femme in our county. There was a fine audience, and on Lord's day we planted a congregation of Jesus Christ, on the foundation of Apostles and Prophets, of twenty members. Some of them had just confessed the Savior and obeyed the gospel—a few were members in Columbia, and some had their membership at Millersburg. Prospects are very flattering for good in that vicinity, and I trust the "little flock" at Bonne Femme may walk worthy of their vocation, and witness the triumphs of truth in the union of Christians, and the salvation of sinners.

Accept the assurances of my christian regard and affection:

T. M. ALLEN.

DUBUQUE, Feb. 20th, 1845.

Brother Henderson:—We are getting along pretty well with our little church here. My congregations continue to increase and we all think there is a manifest increase of public interest There are some ready to break the way, and I do not know where the work, if once begun, would stop. You must not fail to come; for I am making great calculations on the visit.

Your Brother,

J. P. LANCASTER.

NOTE.—I cannot say, when I shall have the pleasure of seeing my dear friends and brethren in Dubuque; but if the Lord will, I hope to see them during the spring or summer. Brother Jones or Gilliam, or perhaps both, will visit Dubuque during the summer.

D. P. H.

WOODFORD county, 1845.

Dear Brother Henderson.—May grace, mercy and peace be multiplied unto you, through the knowledge of him who has called us to glory and virtue.

There was a congregation of saints organized in Hanover on the 26th of January. They number sixteen members.

Yours in hope of eternal life.

RICHARD LINN.

Camp Creek, McDorough co., March 24th, 1845.

Mr. David P. Henderson: Dear Brother:—Feeling a deep interest in the salvation of sinners, I have concluded to address you, for the purpose of seeing, if you cannot influence some able proclaimer of the true gospel of Jesus Christ, to visit this destitute and much neglected part of our fertile country. There are a great many, who are truly enquiring the way of salvation, who must, (if aid cannot be obtained) become the prey of partyizing teachers. My heart has been filled with the deepest regret, when I have seen numbers come forward, and desire to know "what they must do to be saved," to see them directed to a 'mourner's bench." They are not allowed to hear the great apostle Peter on the day of the setting up of the kingdom.

There is a fertile field in this county for an able evangelist to do great good in bringing many souls to God. Some hundreds in this county are now ready and willing to obey the gospel, if it were properly unfolded to them. There is not a preacher in the

county, save one or two on the north side. Do consider our case, and send us help if practicable. We cannot at *this time* promise any pecuniary aid; but every attention and accommodation will be afforded by Stewart Pennington, or James Vance at Sewardsville, Austin Coker, Wm. Maxwell, or J. H. Campbell (amp Creek, and J. Clark, J. L. Twiman, Doctor Bacon, W. H. Randolph, Reuben Boddas and others at Macomb.

In hope of eternal life, I am yours in the gospel.

WM. MAXWELL.

Who will visit Macdonough, and preach the word in answer to this Macedonian cry? The harvest truly is great, but the laborers are few. We shall use our influence with Brother Kane to visit the friends in Macomb, and trust that he will soon be with them.

D. P. H.

Springfield, April 2d, 1845.

Bro Henderson:—Sir, I am about concluding my work for the past year, after which, as I informed you, will take a tour through Iowa and the northern part of this State. I shall be in Jacksonville on Saturday the 12th of this month. If you think it expedient, you may make appointments for me at night, and on Lord's day following at the usual hour.

If you have any thing for me to do you will have it ready by that time. I have just returned from Mt. Pulaski, where I had a little skirmish with a Universalist preacher on the "second coming of Christ." So far as ascertained, the public are satisfied that it is still future. We had two additions. More when I see you.

A. J. KANE.

We are glad to hear from Brother Kane, and trust that the brethren in the northern part of this State and in Iowa will be greatly blessed by his visit among them. He is our authorized agent to make collections, and procure subscribers for the Messenger.

D. P. H.

OBITUARY.

Mechanicsburg Ill.; Feb. 13th, 1845.

Brother Henderson: I send you the sorrowful news, of the death of our dear brother John Churchill. He fell asleep on the morning of the 4th of February, in the 45th year of his life, leaving a widow and large family of children, together with a number of brethren, relatives, and friends, to mourn the loss, which we now sustain. He has lived the life of a christian for several years, showing a pattern of good works. He has been an Elder of the church here, for about two and a half years. He died as he had lived, calm and serene, retaining his intellect and composure of mind till the last. A few hours before he departed, I asked him if he were willing to be gone. His answer was, "I feel on that subject as I did when I was well. Let me go to night, or in the morning, or at any time, I can say amen," which was almost the last word he uttered. He then fell asleep in death.

Your Brother,

W. S. PICKEREL.

Houston, March 18th, 1845.

My Dear Brother:—It has become my painful duty to inform you of the death of our beloved brother William; who died March 8th, at 6¼ o'clock, P. M., of Pleurisy and Lung fever, after an illness of twelve days; during which he received every attention of Physicians and friends; and was buried at the side of his mother, near Franklin, where he died. He appears to have retained his senses to the last; and to have died without a doubt or misgiving as to his future happiness. This is the third time that death has visited our father's fireside; and a third time a loved one has been called home. There were 9: there are now 6. Whose time shall it be next to go? Are all ready? How important that we be always prepared to go!—to hear the summons, "come!"—to stand at the "Bar of God!"—to hear the plaudid of "well done!"

Your Brother,

H. A. CYRUS.

THE

CHRISTIAN MESSENGER.

Vol. xiv. April, 1845. No. 12.

For the Christian Messenger.

THE CONFLICT OF THE FAITHFUL.

The Christian is not born to a life which has no conflict. When he takes upon him the name of the Son of God, he receives the mark that declares a mighty conflict certain. He enlists for a toilsome, though bloodless war.

It is not the strife of contending States, it is not the controversy of ambitious kings, which is to try his courage. It is to endure a more dangerous trial, than when death blows his trump of victory from the cannon's mouth. There is with him a mightier hazard than that of dying.

From his first enlistment in the service of the Prince of Peace, a war is made against his soul, and all the powers of flesh and sense are marshalled in most dread array to work his ruin. Passions and appetites—one seeks to push and one to pull him from his hallowed purpose.

Passion scourges with her demon-whip, and like the fearful tempest winds that seize old ocean, and shake her from her very bed, she seeks to *agitate* and trouble the placid elements of Christian hope and love; and drive the Christian from the post of faith.

Courage, *courage*, Christian, be yours, or all is lost forever. If passion fills your ears with hissings of ten thousand serpents, "be of good courage," I say, "*stand.*" Remember to "add to your faith courage." "Be not overcome of evil." Yield not one inch of ground to sin's ambition. Keep cool, be firm, "be not terrified." Sin never conquers any but a yielding foe. Such, it kills without mercy.